

Youth



nice finishes nurses' training

October 12, 1958

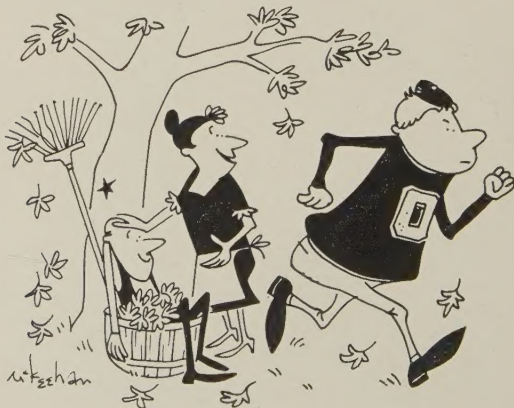


editor's note:

Russians and Americans can dispel the "myths" they believe of each other only by visiting one another and getting to know one another as individuals. Rev. Galen Weaver, race relations chairman of the Council for Christian Social Action of the United Church of Christ, says that Americans as well as Russians do not have "true images" of each other. Mr. Weaver based his comments on the Council's recent 39-day seminar in Europe.

"The Russians seem to be caught up in a terrific dynamic of aim and purpose," Mr. Weaver said. "They are proud of what they've done and they know of no alternatives." Commenting on the Soviet picture of America, he said, "The best propaganda the Communists have for verifying the image of a war-mongering and imperialistic United States are the numerous missile bases which the U. S. has built to surround Russia. All they have to do is point to these."

Introducing Bratford



"We made no mistake raising him—he certainly isn't afraid of you."

October 12, 1958

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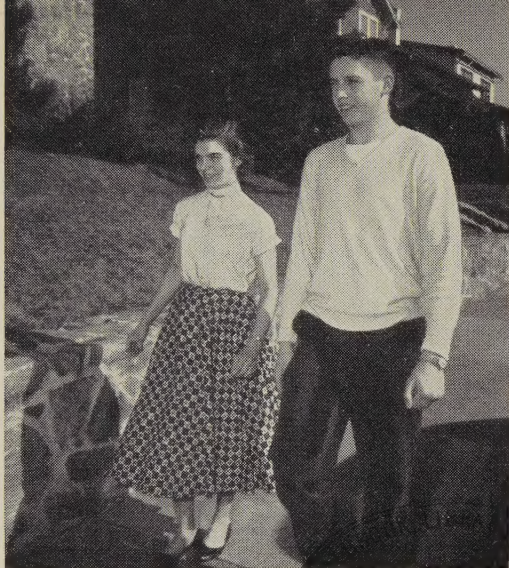
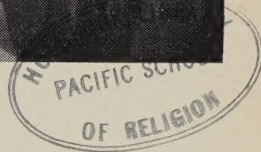


Photo by Styer



Dating Days

By Marjorie Hyer

HOW DOES a girl say "no" to a boy she likes? How many dates are too many and how late is too late to get home from a party? What's the point of going steady? And if a boy walks another girl home from choir practice, is it a violation of the going-steady code?

These are some of the questions asked and answered by teen-age youth leaders during a discussion of "Dating Days" at the National Conference on Christian Education sponsored by the United Church of Christ and held at Purdue University in August. Led by Rev. William Osborne Keeler, Evangelical and Reformed minister and youth counselor of Co-

Dating Days

shoeton, Ohio, the teen-age young people—about equally divided as to sex—let their hair down.

A pick-up, they quickly decided is not a pick-up “if it’s someone you know.” Neither boys nor girls approved of picking up a stranger at a skating rink or other gathering place, but some of the girls saw no objection “if the boy comes to my home.”

They decided that from one to three dates a week—“one heavy and two casuals”—was about right during the school months. Midnight was a reasonable hour to get in on Friday or Saturday night from an ordinary party or date, but proms were special.

Parents are entitled to know where you are and when you plan to get home. If you are going to be delayed, a telephone call is in order—or an explanation later. “But saying you were playing miniature golf at one o’clock in the morning,” one lad said, “sounds sort of dubious.”

It was generally agreed that blind dates are risky and should be accepted only for double dating or gang parties. Again some of the girls felt they would want the blind dates to come to their homes before they went out with them.

Going steady is “social security,” the teens confessed. “It’s insurance against finding yourself without a partner for the prom or a party.”

The partners usually agree to steady after one, two, or three dates and the alliance may last anywhere from a few months to several years. The question of what to do when you are “fed up” with your “steady” didn’t get a completely clear answer, but the consensus seemed to be that it was better to be honest and direct than to resort to subterfuge.

The double standard raised its ugly head during the discussion when Mr. Keeler asked about wanting another girl home from church practice. Most of the girls said flatly that such conduct was a clear violation of the going-steady code. The boys, to a man, said they saw nothing wrong with it.

Discouraging an over-amorous partner developed some interesting ideas.

On the theory that every boy has his own favorite topic of conversation, it was suggested that the girl might sidetrack him by asking him a question about himself. But if this persists? When this brought no recommendations from the young people, Mr. Keeler opened a recently published book on dating. “Listen to this,” he said, and read the author’s proposal that the girl say suddenly, “I’m hungry, let’s get a dog!” This got a big laugh. Then a second hint from the book was conceded to have possibilities. That was that the girl take the bull by the hands between her own and the boy’s. “You know, you’re quite a guy!”

When a boy is too dense to take

a hint, you hit him over the head with a firm "NO!" He added that "most fellows will accept a great many 'no's' from a girl they like without having their feelings hurt."

A home situation favorable to home dates and entertaining the gang is a room where they have a reasonable amount of privacy—and relative freedom from parents, grandparents, and of course, those younger sisters and brothers.

A girl who said she had four brothers had hit on the idea of "doing something for them in advance" and in return exacting a promise they would stay out of the way when her friends called. Said another girl: "I am the younger sister in my home and I stay in the kitchen."

Here and there, when opportunity offered, Mr. Keeler tactfully sounded some warnings:

If either partner in a going-steady situation grows over-possessive, both are in for a lot of trouble.

Girls who form fast friendships with other girls and are loath to be separated even on a date, are well on their way to becoming old maids.

There are ways to show that you

care for each other without expressing it in terms of sex.

Fall in love with someone whose fascination is not all on the surface.

Learn to accept a second-choice, or even a third- or fourth-choice invitation, as long as you don't lower your standards. The main object is to get to the party or dance; and if you're a good sport about it, you may be first-choice next time.

When you get over the stage of infatuation and are thinking about what is right and best for the other person, something has happened—you're in love.

No one challenged Mr. Keeler's statement that more girls are becoming the aggressors, but this led to the problem of the aggressive girl whose attentions are unwelcome. How do you go about discouraging a girl who persists on calling you on the telephone? One boy said he stayed away from home to avoid answering the telephone. Another boy, about 16, said he thought the best way was to keep dating other girls. "If she doesn't get the hint then—" he began and faltered. "Oh, well, that's women!"

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Healing the sick takes more than medicine. A large part of any doctor's prescription is a potion of TLC, also known as "tender, loving care." We all like to be loved, to feel we are a part of a larger fellowship. So much of today's illness either starts or is festered in the mind and in the heart. It might take great scientists to discover new pills, or shots, or drugs. But it is within the power of even the most humble person to devise new ways of TLC. Everyday healing can be performed by you by the mere application of TLC toward those about you. (Cover photo by Raymond Grefe)

A photo portrait . . .

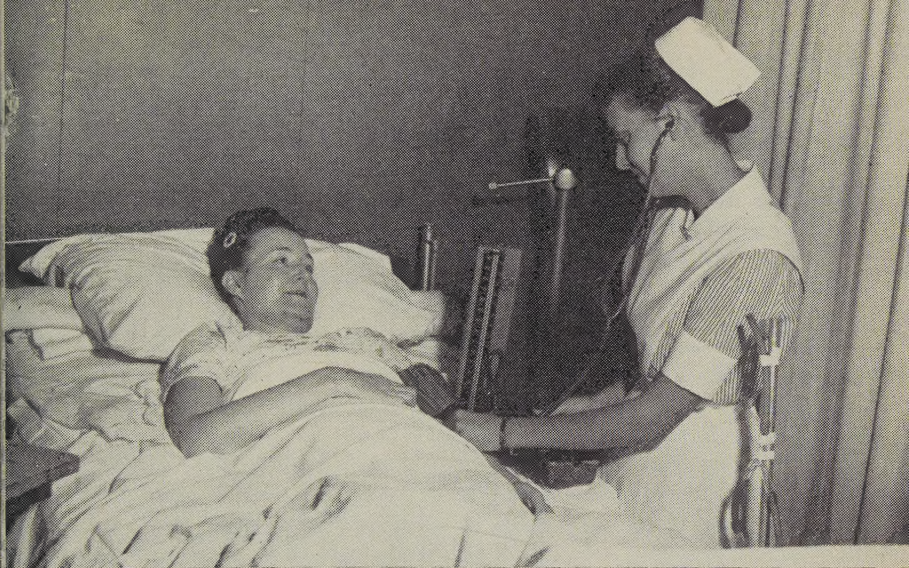
"I've always wanted to be a nurse"

JANICE MEYER, who just turned 21 this month, has "always wanted to be a nurse." In August she was graduated from the School of Nursing at the Protestant Deaconess Hospital in Evansville—soon to be Indiana's second largest hospital. Janice's biggest thrill as a student nurse was the "first time I saw a baby born." She also feels that one of the real joys of being a nurse is seeing a critically ill patient being eased of pain and given hope by just a kind word or some little thing you can do for them. As the head nurses will tell you, "Miss Meyer is pleasant to work with. She gives effective nursing care by being understanding and sensitive to patients' needs. She's very neat and professional-looking in her uniform." The two major phases of nurses' training are working in the various hospital units and attending classes. Since mornings are the busiest time at Deaconess Hospital, student help is needed more at the hospital in the mornings, and student nurses get more practical experience then. Classes are held at the nearby School of Nursing in the afternoons. The girls also take their turns working in hospital units in the early evenings—another busy time—and throughout the night and early mornings.

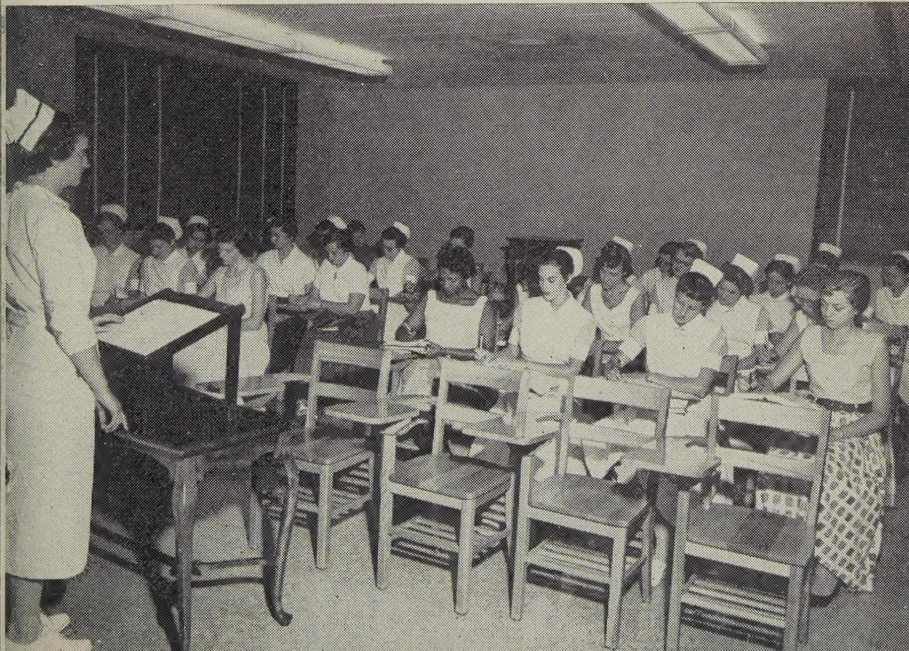


All photos by Raymond E. Grefe

Janice Meyer (left) has been a student nurse at the School of Nursing of the Protestant Deaconess Hospital, Evansville, Ind., for the past three years. In August she received her diploma in nursing.



In the hospital's orthopedic unit, Janice (above) checks on a patient who has been paralyzed from the neck down. Classes (below) are held in the afternoons, so that student nurses can work in the hospital in the mornings and early evenings when help is most needed.



Getting the day off to a good start

AT 6:45 A. M., immediately after breakfast, the girls march to the hospital chapel for a ten-minute service, usually led by one of the student nurses, or the hospital's Chaplain Carl Scherzer, or Sister Sophia, one of the few remaining deaconesses. Janice says that the girls who attend the chapel service feel "it helps to get the day off to a good start." All girls at the School of Nursing are Protestant. Both the hospital and school are affiliated with the Evangelical and Reformed branch of the United Church of Christ. Janice is a member of Trinity Church in Jasper, Ind., and has grown up through the ranks of the Youth Fellowship, representing her synod at the 1954 Cedar Crest meeting of the National Council. Her busy schedule at the hospital now limits her time for outside youth work. Janice has two older sisters, both married, and one younger sister. Janice is the first in the family to become a nurse. As a student nurse, she spends her leisure time at the school's Clara Barton Hall studying, watching TV in the lounge, riding bikes, reading fiction, and occasionally dating and dancing.

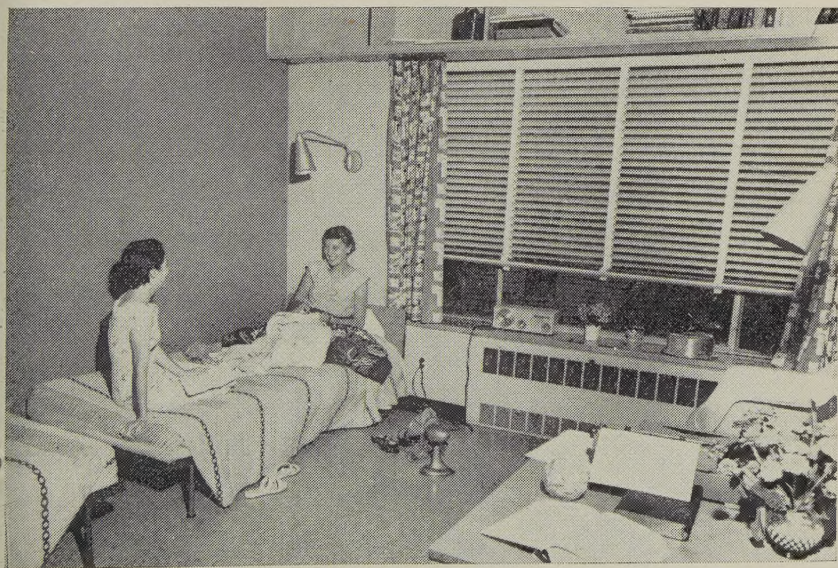


Every morning after breakfast, the chaplain and nurses walk in procession to the chapel for brief meditation.



Janice and her date enjoy her final dance as a student nurse.

Janice's roommate, Barbara Robinson, of Vincennes, Ind., also finished her nurses' training in August.



"You must be willing to serve"

NOW THAT she's been graduated, Janice reminisces, "There are moments during training when you feel very inadequate, as if you'll never learn everything there is to learn. You feel disgusted and want to quit." Janice once wanted to quit very badly, but with her mother's help, she went back. "I will never regret having stayed in nurses' training. And if I ever know of a girl who would make a good nurse who wants to quit, I will do everything in my power to get her to stay in nurses' training." Any young person who wants to enter the medical field, whether as a doctor or nurse, "must be willing to serve," says Janice. "You must like people. You must learn to accept the patient as he is and not as you want him to be." To this, Miss Bolte, the school's educational director, adds the following requirements: "You ought to rank in the upper half of your class scholastically, for this shows that you have developed good study habits in high school. You ought to have a religious philosophy on life, for a girl must know her purpose in life and why she's going into nursing—some girls turn back after a few months because the glamor isn't here that they had expected. You should reflect emotional maturity—be grown up enough to make sound judgments, adjust to group living, and live according to the rules."

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Janice has a conference with Miss Irma Bolte, the school's educational director.

On their graduation the student nurses of the all-white nurses' unit for the first



Be a Machine Master!

By Jesse C. Burt

ONE of the biggest questions now before you is your future career or occupation. And if you're thinking about that one, chances are 100 to one that you've thought about another topic: The Machine.

The future role of the machine is one that all Americans need to think over. For instance, will these marvelous machines of ours be used for a better world? Will they be mastered by men and women who have the imagination to make these machines do the work that needs to be done?

A new series on vocations

This is the first in a series of articles on those vocations in which the outlook is favorable, the work is essential, the pay is good, and there is definite opportunity for advancement and for Christian vocation. Dr. Burt, the writer of this series, has recently been named Educational and Vocational Counselor at Sewart Air Force Base, near Nashville, Tenn., and is author of a forthcoming book, Your Vocational Adventure, published by Abingdon Press.

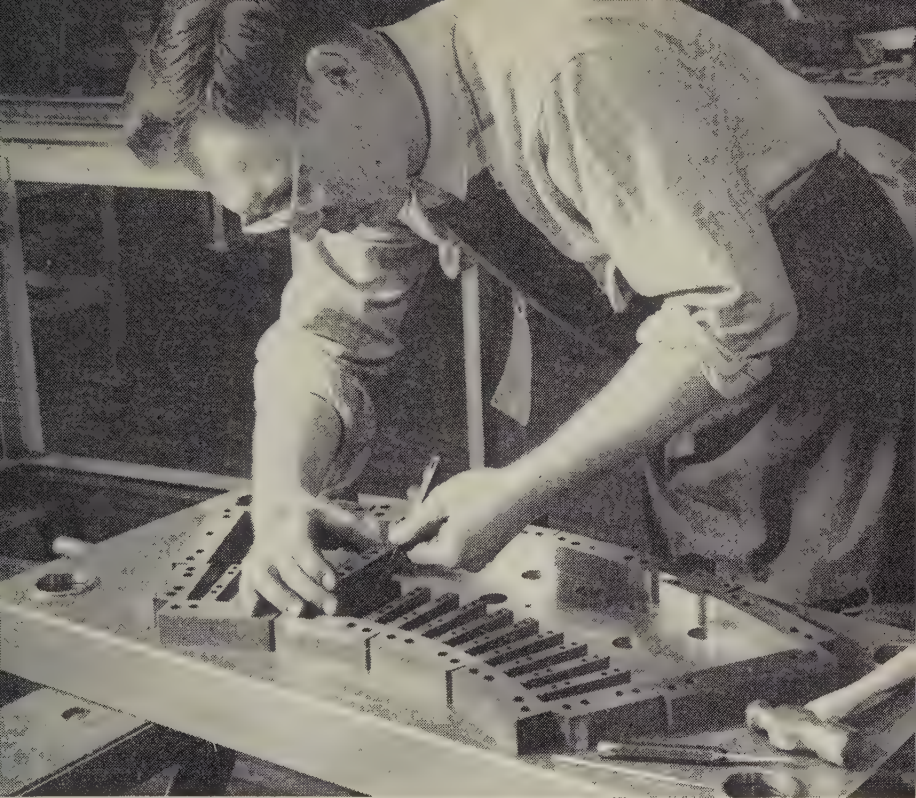
If you've the right combination of traits, aptitudes, and attitudes—and you can find out about yourself without much trouble—there's a first-class opportunity for you within the machining occupations. Yes, the help-wanted sign definitely is out in these fields. And as America grows and develops, she'll need many more people in these strategic occupations.

Over one million Americans now are working in machining occupations, a total which is the equivalent of the population of Houston, Texas.

Some of the most essential machining occupations are: all-around machinist, tool and die maker, machine tool operator, lay-out man, and set-up man. Directly or indirectly they work with machines and with that fascinating substance known as metal.

For instance, machining occupations have to do with cutting, shaving, grinding, drilling, and otherwise making metal useful for man.

A quick word about requirements: In the first place, machining work mentioned here is varied, complex, and requires extremely high standards of accuracy. Then,



such work demands good judgment, well-developed safety habits, manual dexterity, plus thoroughness. In addition, a machining occupation is one that requires willingness to learn, since patterns, forms, etc., change frequently.

In the second place, there are certain physical requirements: the ability to work on your feet (and think on your feet too), also good eyesight and physical strength (but you don't have to have extreme strength).

In the third place, to sum up, this

As our world becomes more industrialized, masters of machines from the simplest to the most intricate will be increasingly needed.

is creative work, especially in tool and die making, lay-out, and set-up where you either make tools and patterns, or lay-out work for others to do, or set-up machining systems for others to use. Such work has prestige and usefulness!

How does one get into a machining occupation? First, you'll probably work in a large industrial



Be a Machine Master!

plant. Second, you probably will be an apprentice for a definite period of time. In order to help you see how this works, let's take an actual illustration showing actual practice.

For instance, you may be interested in applying for an apprenticeship at Allis-Chalmers in Milwaukee. You must be a high school graduate and must have good recommendations from your principal, teachers, and pastor. If you have such character references, you will be interviewed personally by an Apprentice Supervisor. He will use certain procedures to determine if you are a qualified apprentice candidate. What happens next?

If you pass the "screening test"

you will then be given a thorough medical examination by a physician at the plant and then you will be given a battery of aptitude tests. These are designed to discover what your particular abilities are and they help the company to place you properly.

After this is done, you will start your apprenticeship training. This will be by contract which you and your parents sign, and which your state government supervises. The apprenticeship program generally lasts about four years, with upward of 8000 hours of work-instruction before you have learned your proud trade. At most plants, the first 500 hours are a period of probation.

How to read the Bible intelligently

IF YOU WANT to read the Bible intelligently, don't start with the Bible; start with a book about the Bible. This is the advice of a man who has spent half a century studying and teaching the scriptures.

"The Bible was written 3000 years ago," Dr. Allen Wehrli, Webster Groves, Mo., told delegates to the United Church of Christ's National Conference on Christian Education. "You couldn't understand any other book that was written 3000 years ago without some explanation of it, and

you can't understand the Bible."

To glean the "sound and permanent religious truths" from biblical allegory and metaphor, find yourself a book "by an author who is capable of depicting the period of history in which the Bible was written and who understands the concept of science existing at the time," advised Dr. Wehrli who is Professor of Old Testament studies at Eden Theological Seminary, Webster Groves.

It's just like someone 3000 years from now trying to understand an

Earnings in the machining occupations are quite respectable. An all-round machinist earns \$1.88 to \$2.35 an hour, machine tool operators from \$2.06 to \$2.43 an hour, tool and die makers from \$2.50 to \$3.50 (as of July, 1956, according to U. S. Bureau of Labor Statistics).

Along with excellent earnings there are many fringe benefits, such as insurance, overtime pay, paid vacations, etc. It is best to inquire about these in the particular locality in which you are situated.

Other sources of information include *Occupational Outlook Handbook*, compiled by U. S. Bureau of Labor Statistics and available at most public libraries, Labor Unions

(consult back pages of telephone directory for pertinent union), National Tool and Die Manufacturers Association, 907 Public Square Building, Cleveland 13, Ohio, and your local branch of the United States Employment Service (here you can get free information, free aptitude testing, free vocational guidance).

Here's a capsule conclusion:

The outlook for machining occupations is superb; the qualified candidate for this strategic field of work has unusual opportunity for an exciting, useful future. This worker in time may become a machine master and thus fill one of America's greatest needs.



account of a baseball game, Dr. Wehrli explained. "He might read: 'Mantle hit the old apple a mile.' That's the language of enthusiasm and elation which conveys something at the time."

Literalists insist that "the woof and warp of the Bible story is prose that can be proved in the laboratory," said Dr. Wehrli. "You don't get scientific data from the Bible, but religious truths. You can be just as religious if you think the world is flat as if you think it is round."

Dr. Wehrli deplored the practice of using fragments or "proof-texts" from the Bible to prove a point.

"It's not enough just to pick out a phrase at random," he said. "The phrases must be used in harmony with their context."

Dr. Wehrli cited as an example the phrase which racial segregationists often quote from the book of Genesis to the effect that the sons of Ham shall bear a curse. "What most folks don't realize is that the curse is not God's curse but the curse of Noah, and he uttered it when he was dead drunk at that."

Misquoting the scriptures isn't new, the Bible expert said. "Jesus' enemies often quoted scripture to him."



New Communist Ballet Entitled "Little Rock"

THE RACIAL TENSIONS of Little Rock, Ark., have been seized upon by leftist propagandists abroad to put the United States in a bad light. Even the ballet becomes a weapon, as in East Germany, where the Dresden State Opera's ballet studio has created a work giving its impression of the treatment of Negroes by whites in Arkansas. Scenes shown here are from the "Little Rock Ballet" as performed at the Festival of Young Artists in Bitterfeld in the German Democratic Republic (communist East Germany). East Germany regards the production as important. ▼▼▼



Photos by Zentralbild



A new ballet, devised by dancers in Dresden, dreams up a lynched figure of a Negro hanging from a lamp. Teenagers of the town stare.



**Your eyes—
only one pair
to a customer**

IF AN order were placed for a miniature Cinemascope-3-D-color television unit, linked to a thinking machine with a lifetime supply of power, no scientist, engineer, or inventor could possibly design it.

But you, as part of the miracle of life, already possess just such a mechanism—your eyes.

And they seldom rest.

Each year, Americans read 18.5 billion newspapers, 415 billion magazines, and more than 450,000 books. We watch 5 billion showings of movies, millions of hours of plays, and ever-rising multimillions of hours of television, according to researchers of the Murine Co., a leading eye lotion producer.

More important, your eyes are in-

Check these requirements for good eye care

strumental in your earning a livelihood, raising a family, and otherwise leading a full, active life.

The power of sight, as science can attest, is one of the matchless wonders of nature. Some ten times a second—36,000 times an hour—an image can be received by your eyes, interpreted in any of 150 colors, flashed to the brain, and made the basis of instant commands to any of a thousand muscles of the body.

Because the workings of the eye are so closely related to your other bodily and mental functions, your eyes won't be able to do their job efficiently if you're physically run down. Also, if you abuse your eyes, other parts of the body join in a protest—causing headaches, indigestion, insomnia, sour disposition, or other ailments and unpleasanties associated with eye-strain.

Therefore, in order to safeguard your general health as well as keep your eyes in good condition, it is important that you observe these basic requirements:

Follow the general ground rules for over-all good health. That means adequate sleep, exercise, and nutritious foods.

Observe special rules for eye hygiene. Don't permit unclean objects to come in contact with the eyes. Don't rub them with your hands. If there's any danger that chemicals, chips, dust or other material may

get in your eyes—whether you are indoors or outside—protect them with safety glasses.

Whether you think there's a special need or not, see an ophthalmologist at least once a year. Many eye diseases are serious only if not treated early. Also, eyes reveal ailments elsewhere, including serious ones such as brain tumor, anemia, tuberculosis, jaundice, and diabetes.

Be sure you study or read in adequate light. This means glare-free, shadowless light, from a source above or behind you, bright enough to illuminate what you are doing without squinting or undue fatigue. For reading, the light should be at least a 100-watt bulb, casting light over one shoulder without glare or shadows. "Pinpoint" or "spot-lighting" is not recommended. The page should be some 18 inches from your eyes, in a near-upright position. In daylight, outdoors, it's best not to read in the sun; indoors, face away from, rather than toward, a window.

Rest your eyes at intervals. You can read up to six hours without straining the eyes, but "close work"—such as knitting, for example—which keeps eye muscles relatively tense, is less apt to tire the eyes if you rest them occasionally.

Don't indulge in excessive movie or TV-viewing. Movies, because their action takes place over a relatively wide area and requires the

Your eyes

eyes to "exercise" while watching, aren't as fatiguing for the eyes as TV can be. With either, however, remember to rest the eyes by closing them occasionally.

When outdoors, protect your eyes from glare. Looking directly into bright sun for several moments is one of the few ways the eyes can be damaged in use. To reduce the effects of glare from sunlit snow, water or pavement, wear sun glasses, a hat, and close the eyes to rest them frequently.

Don't read or do "close work" while on vehicles in motion. Read-

ing or knitting on a bus or train may appear to save time, but it can contribute to eyestrain. The movement of a vehicle on even the smoothest of surfaces causes a certain amount of eyeball vibration.

Don't abuse your eyes during or after an illness. Because they're so linked to your over-all physical condition, the eyes, too, must be "babied" at times.

Follow these rules and you will probably find that those wondrous windows to the world—your eyes—will be good and faithful servants for a lifetime.



may we quote you?

Disarmament is like a party. Nobody wants to arrive until everyone else is there. (*Changing Times*). . . . If I were a dictator the first book I would burn would be the Bible. I'd burn it because I'd realize that the whole concept of democracy came from that book. "Democracy" is a Greek word which means rule by the people, but even at the height of its ancient glory Athens was not a democracy. The Greeks gave us a word for it, but the Bible gave us the philosophy for the way of life. (*Quentin Reynolds*). . . . Happily-married couples are like the sunrise. They happen every day, but we don't pay much attention to them. (*Bob Merrill*). . . . Musicians are no longer judged by their knowledge of harmony, rhythm, phrasing. The sole criterion is their ability to produce some strange, far-out sounds in the night. A screech, a whine, a rattle—it doesn't matter just as long as the bull pen can pick you out of the crowd. (*Benny Goodman*). . . . We must remember that it was not the outer grandeur of the Romans, but the inner simplicity of the Christians that lived through the ages. (*Charles A. Lindbergh*)

It's his yen to make an impact on a new frontier



By David M. Stowe

THIS summer the Congregational Christians of America elected to the highest position in their church a man who is best known as a leading citizen of Johannesburg, South Africa. How did this "foreigner," Dr. Ray E. Phillips, qualify to become Moderator of the Congregational Christian General Council?

Actually Dr. Phillips is no "foreigner" at all. He is an American who chose to invest his life overseas in one of the most beautiful and most terrifying cities of the world. He saw there a job needing to be done. It called for a Christian, backed by the power of his church and trained to put into practice the spirit of Jesus. In other words, Dr. Phillips was a missionary.

It's not what he wears or eats that sets off the missionary from other people. It's not even what he does, for modern missionaries are involved in at least 50 different types

of work, from alphabet-making to Zen-scholarship. What makes him distinctive is his yen to make his influence felt on some frontier where a new world is being built and pioneers are needed.

Dr. Phillips and his charming wife won fame all over Africa for the creative ideas they brought to bear on the frontier of race relations in Johannesburg. The Jan Hofmeyr School of Social Work there, a model institution of its kind, is only one of the monuments to their genius for practical Christianity. He founded a Boy Scout movement of 16,000 members, served as mayor of a sprawling shanty metropolis of 75,000 non-whites, introduced a movie circuit to bring wholesome entertainment to men in the trouble-breeding compounds of every mine in the Transvaal. And that list is only the beginning of his personal achievements.

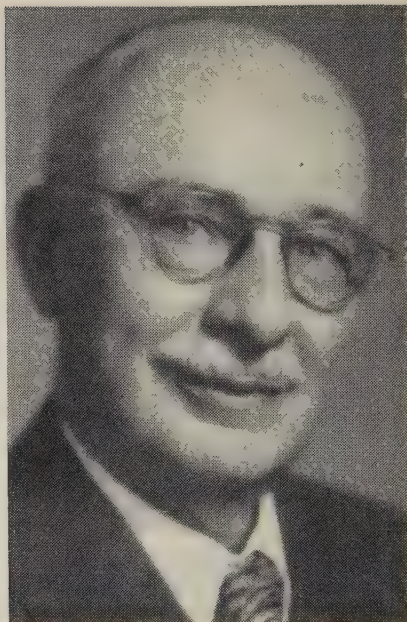
No wonder Congregational Christians are proud of their first Missionary Moderator! ▼▼▼

Dr. Stowe is Educational Secretary for the American Board of Commissioners for Foreign Missions. This is his first in a series of news comment columns.

Harry T. Stock

—Leader of youth

By Dorothy E. Claypool



WHEN it comes your turn to die, what are people going to remember about you? The noise you made? The 90-yard run in the crucial football game? Your good looks? What chance for fame do you have if you are a quiet person, and perhaps rather shy?

Harry Thomas Stock was rather shy; he was usually quiet and soft-spoken. But his name and his spirit and his ideas will be remembered for years by many people—the great and the humble, the old and the young, the “problem” youth of the so-called “Flapper” era and the

present-day “problem” youth of the “Rock-and-Roll” age.

Harry Stock came out of Knox College in 1914—just before Europe launched itself on World War I. He went on to Chicago Theological Seminary and the Universities of Chicago and Illinois, earned other degrees, became ordained as a Congregational minister, and was married to Grace Gerhart—all by 1917. Up to 1922 he had spent most of his life in midwestern United States. Then came the call by the Congregational Education Society in Boston to start a Young People’s Department. Perhaps the denomination did not know it, but they were

Miss Claypool is Editor of Junior High—Middle High Publications of the Division of Christian Education (Congregational Christian).

about to discover that the concerns of young people are important in religious work.

The new youth secretary may have been a quiet chap—but he kept his eyes and his ears open. He went where young people were: in their summer conferences, in their church schools, in their community gatherings. He went where adults were planning for young people and arguing about them as “problem” youth. (Many of those “problems” of the '20's are the parents and church leaders of today.) Because Harry Stock made it a point to speak seldom but always thoughtfully, people began to listen and to accept his ideas.

In 1931, the Congregational Churches and the Christian Churches merged. The director of Young People's Work for the Christian Churches was Miss Lucy Eldredge. Together through the Depression years she and Harry Stock helped the youth of both denominations to a real sense of fellowship.

“Fellowship”—not merely an organization of selected young people but a movement of all the youth in the churches, not merely church youngsters obeying the commands of adult leaders but thinking youth acting as responsible members of the denomination. A great, nation-wide fellowship of all Congregational and Christian youth—this is what the two secretaries dreamed of. Because of the sympathy and understanding of these two the “fellowship” had

begun; now it began to have form and meaning.

The name “Pilgrim” Fellowship was born in Harry Stock's mind and the term was first used in Missouri. South Dakota young people wrote the winning statement of purpose, and the following year 125 Congregational Christian delegates from 31 states gathered at Lakeside, Ohio, to work on program plans. Two years later, in 1938, the first National Council of Pilgrim Fellowship was held at Rockford College, Rockford, Ill., and then Harry Stock had to turn the youth work over to someone else. The denomination had called him to become General Secretary of the Division of Christian Education.

Now he began the same careful, quiet planning for the whole field of Christian education. In 16 years he had met thousands of young people, had influenced many of them to leadership in the churches; now he would guide many of them as adults through a wider field.

For the final 20 years of his life, Harry Stock—now with three honorary “doctor” degrees from Piedmont and Knox Colleges and Chicago Theological Seminary—served as general secretary. But always he kept in mind that he was a minister, not merely an administrator. Even as he had ministered to young people, helping them to grow in Christian stature, now he turned his attention to the whole educational ministry of the churches.

Harry T. Stock---*Leader of youth*

It is so easy when a man grows older and gains authority to forget the deep thoughts and daring spirit of youth. But Harry Stock never altered his way of quiet sympathy and deep understanding that went strangely with his readiness to adventure. In his last 20 years he was called on often to speak—in the councils of church leaders, in great denominational and interchurch gatherings; even the World War II and post-war youth called him often to advise them.

His advice and his messages were always thought-provoking. But every

idea centered around a single conviction that had come to him early in life and that he followed unwaveringly: a trust in God and a deep respect for persons.

Harry Thomas Stock died on the morning of August 30, 1958. But his spirit lives: in his ideas for improved lesson materials and church school teaching programs, and also in the forthcoming planning of young people themselves as they face the bringing together of Congregational Christian and Evangelical and Reformed young people in an even greater fellowship of youth. ▼▼▼



In 1941, Dr. Stock was the leader of the first camp to be held at Deering Community Center in New Hampshire.

at work in the church . . .

You can help fussy housewives, plus refugees



By Ethel Shellenberger

SOME years ago, there was the most heartening, spontaneous support of a youth project initiated by a Pilgrim Fellowship group and almost immediately adopted by Youth Fellowship groups across the country. This project, now called "Workday for Christ" by PFers, "Christ's Workday" by YFers, seemed like the best answer young people had found to a way to make a really respectable offering of money toward the work of the church.

Lately leaders from various parts of the country report a decided reluctance on the part of young people to continue the use of Christ's Workday. The same concern was voiced at the sessions of the Christian Action Commission of National Council at New York this summer.

Young people *are* the church and need to be ready to give themselves to it, whether by a generous offering made possible by a Workday for Christ, or by a summer in a work

camp or on a caravan team or by faithful day-by-day participation in the working of the church in their communities. The church is the responsibility of every young Christian.

October 18 is the day indicated when every young person in the United Church of Christ can demonstrate both directly and indirectly his devotion to his church. On this day, self-interest is put aside, and we give ourselves to others.

Together with thousands in other local churches, he can begin his day with prayer and dedication. He can become satisfyingly tired from genuine hard work remembering all the while the pleasure of giving away all he will earn. As he struggles with stubborn storm-window hinges or follows directions of a fussy housewife, he can be visualizing new church towers, better equipment in African schools, extra food rations in refugee camps, and a host of services which the United Church of Christ makes available around the world.



Miss Shellenberger is Associate Director of Youth Work of the Board of Christian Education and Publication (Evangelical and Reformed).



on this business of living

"We sure have nosey neighbors on our street"

QUESTION: We sure have some nosy neighbors on our street. They see more—and make more of what they thought they saw—than anyone else I have ever heard about.

For example, recently my boy friend and I came home from the movies about 11 o'clock. My parents knew where we were and when we were expected home. We stood on the front porch a few minutes before I opened the door with a key, and the boy kissed me good night. While I do not rush in and tell my mother all the details, she knows that I have been kissed once in a while. I don't hide it!

But what provoked me this time was that bright and early the next morning, our busybody neighbor called on the phone to tell my mother how awful she thinks I am. Wow! Was I ready to explode!

Wouldn't you think the woman would be embarrassed to be so nosy and gossipy?

ANSWER: By now you have dis-

covered that not all peeping tabbies are toms. But before you pop off and put all the blame on some obviously frustrated and unhappy neighbor, check on a point or two in the situation.

Could you have been a little more discreet in your actions? Probably you have lived there long enough to know that your porch can be seen fairly plainly at night from the windows of some houses nearby. If your parents agree, it might be better to invite the young man into the house for a minute or two when he brings you home. Have a Coke together, perhaps, in the kitchen. Then he can leave soon enough to satisfy the neighbors that he did leave.

Did you make so much fuss about the telephone call that somebody might hint that "there must at least be a little fire where there is so much smoke"? It might be a smoother technique to deep-freeze the nosy neighbor without adding to her possible guesses.

Dr. John E. Crawford

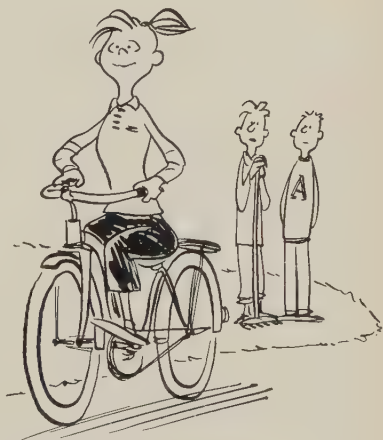
- *a clinical psychologist with special interest in youth and their problems*
- *a Fellow in the consulting division of the American Psychological Association*

Have you figured on the fact that there are many people who have had so little fun in their own lives that they resent anybody else who seems happy? You might just as well learn to live comfortably in the world with such people — there are many of them!

As long as you are quite sure in your own mind that you are behaving in an all right manner, do not let a bit of snooping now and then send you into a dither. You may have to live near this neighbor quite a while, so do not blaze the matter into a feud.

Feuds, short or long-lived, are never good sense, nor are they good business. We invest strain, worry, thought, and energy into a force that pays nothing in return, except perhaps, a momentary feeling of pleasure over having "put another person in his or her place." Direct your energies toward something more worthwhile. ▼▼▼

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"I think she's the most beautiful girl I've seen in my whole life . . . or rather, this year . . . this month . . . this week . . . well, maybe during the last 20 minutes."

Half of Loan Funds From Colleges Are Unused

A recent study by the federal Office of Education uncovered the surprising fact that only one-half of the student loan funds available through the nation's colleges are being used. Less than seven per cent of the country's college students borrow money. Most colleges reported that students prefer to work or to utilize scholarship opportunities. Usually students borrow in small amounts of less than \$150. The report was for the academic year of 1955-56, but J. Harold Goldthorpe, specialist in charge of the study, said that the findings were valid today. However, he noted that the recession of the past college year, 1957-58, probably increased to some extent the use of loan funds.

U.C.C. Ranks Eighth Among U.S. Protestants

The United Church of Christ ranks eighth in size among Protestant bodies in the United States, according to the Yearbook of American Churches, published last month by the National Council of Churches. The largest bodies in size are: the Methodist Church (9,543,245 members); the Southern Baptist Convention (8,956,756); Na-

tional Baptist Convention, U. S. A., Inc. (4,557,416); United Presbyterian Church in the U. S. A. (3,032,977); Protestant Episcopal Church (2,965,137); National Baptist Convention of America (2,668,799); United Lutheran Church in America (2,235,455); United Church of Christ (Congregational Christian Churches and Evangelical and Reformed Church) (2,192,674); Lutheran Church—Missouri Synod (2,150,230); and the Christian Church (Disciples of Christ) (1,943,599).

Two New Laws Curb Obscenity in Mail

President Eisenhower has signed into law two bills which give the Post Office Department greater authority over mail suspected of containing obscene material. One of the laws provides that offenders can be prosecuted where the material was deposited or received. Previously the government could only prosecute at the place of deposit. The new law also provides that persons using the mails for distribution of pornographic material which might fall into the hands of a teenager would be punishable by a fine of \$10,000 or ten years in jail, or both.



At a recent conference in Lancaster, Pa., the United Student Fellowship of the United Church of Christ moved a step closer to merger with other Protestant student groups.

RNS Photo

German Church Protests Flood of War Films

A protest against the "growing flood" of war films in West Germany has been registered by Pastor Werner Hess, film commissioner of the Evangelical Church in Germany. Calling them "liefel" deceivers of the people, Pastor Hess urged West Germans to spend "not a single dime for seeing trashy military movies." Pastor Hess said he was "appalled" by the statement of a foreign film distributor who recently told him that "military junk is presently the only type of film with which one can make money in Germany." These films, according to Pastor Hess, "are deceiving the people, especially the younger generation, with an entirely false picture of what war really means."

Amish Children Kept From Attending School

Parents of Amish children in two Ohio counties have refused to send their children to school. This defies Ohio's compulsory school attendance law for children under 16. In Ashland County, 25 Amish children were absent when school opened, but it was understood that the children were attending classes in a private home. In Tuscarawas County, 20 Amish children failed to appear. Their parents have proposed a vocational home-schooling plan for their children in lieu of high school attendance. The Amish have refused to allow their children to attend public schools after grade eight because they feel that their religion requires them to be home during the "formative years."

News of other Protestant youth groups . . .

Episcopal Youth Ask Prejudice Study

Episcopal youth groups were urged to "give serious, sincere, and unprejudiced study" to problems of racial prejudice. The statement was issued by delegates to the triennial convention of Episcopal Young Churchmen. They "strongly recommended" that local units survey prejudice in their areas, particularly where it involves violence and the curtailment of freedom.

In other actions on social problems, the convention supported the abolition of capital punishment. Regarding the death sentence, the delegates agreed "there are serious theological questions involved as to repentance, redemption, and salvation of the condemned and society, and the right to take another's life, even through legal processes."

Brethren Youth Mourn Air Crash Victims

At their National Youth Conference held in Lake Junaluska, N. C., young people of the Church of the Brethren mourned the loss of 20 of their number who were killed in the crash of a trans-Atlantic airliner. Many of the victims were young people returning from European work camps and six planned to attend the Youth Conference.

"I cannot agree that this was an

act of God," the Rev. Wayne Zunkel, Harrisburg, Pa., said in addressing the 2800 delegates. "God doesn't will plane crashes and tragedy. Nor does he protect us from them. . . . Faith is not an insurance policy. It does not promise escape from tragedy or pain. What faith does promise us is the strength to meet life's tragedies."

UCYM Policy Statement Stresses Equality

Elimination of "discrimination, exploitation and segregation" from the world scene was called for in a policy statement adopted by the General Council of the United Christian Youth Movement. The council accepted the statement from its Commission on Christian Outreach at its annual meeting in Massanetta Springs, Va. In part, the report stated, "Our belief in the equality of men under God gives us a concern for people which requires a just society." It urged Christian efforts to rid the world of "unequal opportunities for health, work, and education, and gross inequalities in living standards. . . . The Christian is . . . inescapably responsible for actions to help shape society, under God, for human well-being." Stuart Langton, a Congregational Christian from Springfield, Mass., and Dot Willis of New York were elected as UCYM youth associates for one year. Stuart now serves as UCYM chairman.

They shared their surplus by trick or treat



FOR MANY YOUNG people across the nation, Halloween is more than a fun festival, it's an opportunity for service. Take, for example, YFers at Salem United Church of Christ in Jacobus, Pa. To the familiar Halloweeners' cry, "Trick or Treat," they've added, "Share Our Surplus with Church World Service." Last year Jacobus' several hundred residents responded to their call with \$115.25.

Citizens of the community were alerted to the Youth Fellowship's unique fund-raising event by mimeographed letters circulated on the Monday prior to Halloween. Publicity was also channeled through the local newspaper and church bulletin.

On Halloween evening, eleven YFers gathered at Salem Church for costume judging, then they were off on their "Trick or Treat" trek. Each canvasser carried an identification card and a letter of authorization from their pastor, Rev. Willard W. Wetzel. A late evening round-up on the picnic grounds of the church featured a bonfire, refreshments, and recreation.

Witches and goblins, wearing identification tags, will be knocking on the nation's doors for Church World Service again this Halloween. A group wishing to participate in the program can get more information by writing Church World Service.



A teen prayer . . .

for daily work

O GOD, help us to do our work well. Help us to find in our work a way of expressing our love for thee and our neighbor. Help us to pattern our lives after the example of the Carpenter of Nazareth. Call us to a way of life, a way of work, a way of service. AMEN.

This prayer, written by M. Leo Rippy, Jr., is reprinted here by permission from *Youth at Prayer* (The Upper Room, 1957).



Devaney Photo